

# The Spirit of Missions:

EDITED FOR THE

## BOARD OF MISSIONS

OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

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PREACH THE GOSPEL TO EVERY CREATURE.

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### Comparisons at Home.

If we have so much reason to rejoice in the prosperity of our Mother Church, as manifested in its great Society for the Propagation of the Gospel, the following reference to the Report of a Missionary Visitation of one of our Bishops about 20 years ago, and the comparison of the present state of the Church in the States so visited with that which existed then, ought to make us full of thankfulness and hope. Let any one read this account, and then consider whether the cause of Domestic Missions should not be dear to the heart of every Christian. Let any one see whether liberal gifts have been misplaced when distributed here, or whether they could have been well dispensed to better profit. Let any one discouraged by some trying difficulties see here whether faith and patience do not find it worth their while to labour on believably and perseveringly. And let any one, annoyed by the frequent applications for aid in Missionary undertakings, compare with these the importunate applications of the world for its interests, and ask himself which are the most in number—and which the most in worth; which will do the most good in time, or be contemplated with most satisfaction in Eternity. Reader, peruse this account thoughtfully and prayerfully.

REPORT OF THE RIGHT REV. BISHOP BROWNELL, RELATIVE TO HIS EXTENSIVE TOUR THROUGH THE VALLEYS OF THE OHIO AND MISSISSIPPI.

*To the Board of Directors of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church of the United States of America.*

GENTLEMEN,—At a meeting of your Board in August last, I was requested to undertake a visitation through the States lying west and south of the Alleghany mountains, "to perform such Episcopal offices as might be

desired, to inquire into the condition of the Missions established by the Board, and to take a general survey of the country, for the purpose of designating such other Missionary stations as might be usefully established." The Rev. Francis L. Hawks was appointed to accompany me on this tour, and on his resignation the Rev. William Richmond, of New-York, was appointed by the Executive Committee to supply his place.

In pursuance of these arrangements, I have now to report to the Board of Directors, that we have performed the duties confided to us, according to the best of our abilities, and with such success as the great Head of the Church may vouchsafe to our humble endeavours.

Owing to the pressure of other duties, I was able to devote but little more than four months to the visitation. In this period we have travelled nearly six thousand miles; chiefly by steamboats and stage coaches, and occasionally on horseback, when our duties led us from the course of the public accommodations. I have preached forty-one times, in twenty-nine different places, and the Rev. Mr. Richmond has preached thirty-three times. I have administered the sacrament of baptism to twelve adults, and twenty-two children, (in all thirty-four,) and the sacrament of the Lord's Supper on several occasions. I have administered the holy rite of Confirmation in seven parishes, and to one hundred and forty-two persons. I have also consecrated six Churches, and admitted one person to the holy order of the priesthood. Wherever we have visited well-established congregations, the Rev. Mr. Richmond has made collections in aid of the funds of the Society. The sums collected after our departure from Philadelphia, are to be appropriated exclusively to the support of Missions in the West and South. Altogether, the collections we have made, and the donations we have received, amount to nearly twenty-three hundred dollars, as will more fully appear by the accounts of the Treasurer; while the expenses of our journey have amounted to between ten and eleven hundred dollars.

The general direction of our tour was from Philadelphia to Pittsburg; thence down the Ohio and Mississippi rivers to New-Orleans; thence to Mobile; and from thence homeward, through Alabama, the Creek nation, and the Atlantic States. My Episcopal duties were performed in the States of Kentucky, Mississippi, Louisiana and Alabama.

It would be tedious to transcribe the entire journal of our travels, and to give all the details of our operations; though such particulars might not be devoid of interest. I shall, perhaps, better fulfil the wishes of the Board, by giving a brief notice of our labours in each of the States referred to, and by presenting a general view of the fields which are open for the operations of the Society.

#### KENTUCKY.

On our arrival in Kentucky, I received a communication from the Standing Committee of the Diocese, expressing their gratification at the visit, and containing a request that I would perform such Episcopal offices within the Diocese as I might think expedient. I also received a letter of similar import from the Right Rev. Bishop Ravenscroft, who had previously performed Episcopal duties there. Pursuant to these invitations, I consecrated the Churches at Lexington and Louisville, each by the name of *Christ Church*. I also administered the holy rite of Confirmation in these parishes to thirty-four persons.

The parish of Lexington is under the pastoral care of the Rev. Dr. Chapman, and is one of the largest parishes in the western country. It

seems likely to exercise a salutary influence on the interests of the Church throughout the diocese. The magnitude and central position of the city of Lexington, and its being the seat of a flourishing University, concur to make it a place of very great resort. The recent publication of the Rev. Dr. Chapman's Sermons, and of Dr. Cooke's Essay on Ordination, has brought the distinctive principles of our communion into general notice, and the knowledge of them cannot fail to be extended to other parts of the State.

The parish of Louisville is next in importance to that of Lexington. The Rev. Mr. Paige has recently been called to the charge of this parish, and entered upon his duties during our visit there. His opportune arrival appeared to be highly animating to the friends of the Church. The first fruits of this feeling were evinced in a spirited effort to extinguish a debt, which had for some time been thought to press heavily on the interests of the parish. This debt, amounting to about twelve hundred dollars, was readily cancelled by the subscriptions of a few liberal individuals.

During our visit to Kentucky, the Rev. Mr. McMillan, of Ohio, received and accepted an invitation to the parish of Danville.

In addition to the three Clergymen just named, there are two others residing in the city of Lexington—the Rev. Mr. Ward, who has the charge of a female academy, and the Rev. Mr. Peers, who presides over a gymnasium for boys. The Rev. Mr. Ward will perform occasional services in the neighbouring town of Paris, and the Rev. Mr. Peers in that of Versailles. The Rev. Mr. Freeman, from the diocese of Ohio, is understood to be acting as a Missionary in the parishes of Maysville and Washington. Having met him at Lexington, and believing him to be well qualified for this station, I united with the members of the Standing Committee of the diocese in urging him to enter on its duties, with a promise of recommending him to the patronage of the Society. On my return through Philadelphia, I took the opportunity of naming him to the Executive Committee, and trust that suitable provision has been made for his support. Several other Missionaries might be usefully employed in this State. Their particular locations should be left to the discretion of the Standing Committee of the diocese. On the files of the Executive Committee will be found two letters, addressed to me by the Rev. Dr. Chapman, and Dr. Cooke, designating the places which, at the present time, present the fairest prospects of success.

Kentucky is a very interesting State, and it presents a most ample field for the operations of the Society. The fertility of its soil, the value of its productions, and the intelligence and enterprise of its inhabitants, concur to make it a powerful and populous State. When its resources shall be more fully developed, when improved roads shall facilitate the transportation of its products, and a more extended system of primary education shall spread the light of knowledge through the humbler ranks of the community, it will be surpassed by no State in its march to eminence. If the institutions of the Church shall be planted in such a State, they will expand and multiply. There are peculiar circumstances which must encourage the Society to direct no inconsiderable portion of their efforts to this region. There is a great want of religious instruction generally, and the number of well-educated clergy is peculiarly small in proportion to the intelligent part of the population. A great portion of the original inhabitants are from Virginia, and the neighbouring Atlantic States. Many of these were brought up in the faith of the Episcopal Church, and, with their descendants, still entertain a strong predilection for the institutions of that Church. If the

information I have received may be relied on, there is hardly a well-settled County in the State, where the foundation of a promising congregation might not be laid, by the labors of a zealous, pious, and intelligent Missionary of our Church.

I trust the time is not far distant, when the number of clergy in this diocese shall justify the election of a Bishop to preside over its interests. From the juxtaposition of Tennessee, these dioceses may be conveniently united under the same Bishop. Indiana and Illinois may fall under the same jurisdiction, or they may be temporarily united with the diocese of Ohio.

I had purposed visiting the diocese of Tennessee, but the unfavourable state of the roads, and my limited time, forbade the attempt. For some interesting information concerning the state of this diocese, and the prospects it presents for the useful operations of the Society, I beg leave to refer to a letter addressed to me by the Rev. Mr. Weller, now on the files of the Executive Committee.

The information I have received from Indiana and Illinois, induces me to believe that, in the former State, a Mission may be usefully established at Madison and Lawrenceburgh, and another at Vincennes and Washington, and perhaps a third at Terre Haute; and in the latter State, a Mission may embrace Kaskaskia, Cahokia, and Edwardsville. The Rev. Mr. Shaw, of Mobile, who has officiated in these places, assures me that in each of them there may be found a number of respectable Episcopalians, and that in all of them there is much need of further religious instruction.

#### MISSISSIPPI.

By invitation of the Standing Committee of this diocese, I consecrated Trinity Church, Natchez,—Christ Church, Jefferson county,—and St. Paul's Church, Woodville. I also administered the holy rite of Confirmation in the parishes at Natchez, Jefferson county, Port Gibson, and Woodville, to forty-four persons, and admitted the Rev. John C. Porter to the holy order of priests.

The Episcopal Church appears to be regarded with less prejudice in Mississippi than in any other part of our country. A very large portion of the wealthy and intelligent planters evince a disposition to support its ministry and institutions, whenever the appeal is made to them. Still the prospects of the diocese appeared exceedingly gloomy, on our arrival. The Rev. Mr. Muller, and the Rev. Mr. Wall, had just taken their departure from it, and the Rev. Mr. Fox, and Rev. Mr. Porter, had made their arrangements to leave it in our company. But during our stay in Natchez, that congregation presented a call to the Rev. Mr. Porter, which he determined to accept.

The parish of Trinity Church, Natchez, is opulent and large, and affords a very liberal support to its clergyman.

Christ Church, Jefferson county, is made up of a few intelligent and zealous planters, who have erected a neat brick Church, in which they have made ample provision for the accommodation of their slaves, for whose religious instruction they evince a laudable solicitude. This parish is in want of a clergyman. A young man of competent qualifications would here receive a salary of six hundred dollars, with gratuitous boarding; and if he should be disposed to instruct a few children, his income might be much increased.

The parish of Woodville has a new Church, well finished, and supplied with a good organ. A clergyman is much wanted for this parish, in con-

junction with Pinckneyville. The support would be about the same as in the parish of Christ Church. If the Society shall be able to find suitable clergymen for these parishes, which is greatly desired by them, no further aid would be necessary than to defray their expenses out.

At Port Gibson, there are several intelligent gentlemen strongly attached to the Episcopal Church. One of them offered to contribute one hundred dollars a year toward the support of a suitable Missionary, and to pledge himself to raise four hundred dollars more from the contributions of others. This situation demands the immediate attention of the Society.

At Vicksburg there is a considerable number of Episcopalians, but we were unable to visit this place. We were, however, informed that they had recently subscribed more than twelve hundred dollars towards the erection of a Church, and that they were exceedingly anxious for the services of a Missionary. If but one Missionary can be obtained for this State, perhaps it would be expedient that he should divide his time between Port Gibson and Vicksburg. Other interesting Missionary stations in Mississippi might be pointed out by the Standing Committee of the diocese, if Missionaries could be furnished by the Society.

#### LOUISIANA.

There are but two regularly organized parishes in Louisiana—Trinity Church, at New-Orleans, which was established about fifteen years ago, and the parish at St. Francisville, which has been recently organized. During my visit to this State, I consecrated the Church at New-Orleans, at the request of the rector, wardens, and vestry, and administered the holy rite of Confirmation to sixty-four persons.

The parish of Trinity Church is under the pastoral charge of the Rev. Mr. Hull, and appears to be in a prosperous condition. It embodies a very large portion of the most intelligent and influential families in New-Orleans. The Church is a neat and commodious brick edifice, but the congregation is so large that more extensive accommodations are required; and a new congregation must soon be formed, or a more spacious edifice erected. The latter alternative has already occupied the attention of the parish.

The Rev. Mr. Bowman is rector of the parish of St. Francisville, which has recently been organized under his auspices. The congregation have erected a handsome brick church, which was nearly completed at the time of my visit. Immediately after the visitation, a meeting of the parish was held, at which the sum of eleven hundred dollars was raised by subscription—an amount amply sufficient to finish the Church, and pay all the debts of the parish.

During our visit to New-Orleans, and pursuant to regular notice, a meeting was held in Trinity Church for the purpose of more fully organizing the Churches in the State, by the formation of a regular diocese. The meeting was attended by the Rev. Mr. Hull, the Rev. Mr. Fox, and the Rev. Mr. Bowman, as the clergy of the State, and by several respectable laymen. At this Convention a constitution was adopted, and a committee was appointed to prepare the necessary canons for the government of the diocese. It was also determined to invite the Churches of Mississippi and Alabama to unite with the Church of Louisiana, for the purpose of constituting a *South-western Diocese*. These measures cannot, of course, be consummated till after the meeting of the next General Convention, but the incipient organization will have a tendency to promote feelings of union, energy and zeal, in this portion of the Church, which may prove highly auspicious to its future prosperity.

There is no doubt but Churches may be established at many places in Louisiana, by Missionary exertions. I am informed that the principal people of Baton Rouge are Episcopalians, and that they are now supporting a Presbyterian clergyman, for the want of one of their own communion.

There are also several Episcopalians at Donaldsonville, which is now the capital of the State. Missionaries might be profitably established at both these stations. Or if but one Missionary can be sent, they may be included within the same cure.

Missionaries are said to be greatly needed westward of the Mississippi, at Alexandria, on the Red River, at Opelousas, and at St. Martinsville and Franklin, on the Teche. A gentleman residing about forty miles below New-Orleans applied to me for a clergyman; offering himself to give sixty acres of valuable land for a glebe, and informing me that his neighbors were ready to unite with him in erecting on it a good brick Church and Parsonage. I beg leave to recommend this station to the particular attention of the Society. If a clergyman shall be sent to this place who is willing to take charge of a few pupils, he would find a liberal support without any Missionary allowance.

The Rev. Mr. Wall, whom I met at New-Orleans, went by my advice to Franklin, in the district of Attakapas, with a view of engaging in the business of instruction. The Rev. Mr. Fox was residing in New-Orleans, and intended to resume the charge of a parish this Spring.

#### ALABAMA.

The Church is just springing into existence in the State of Alabama. Like other western States it contains many scattered Episcopalians, but it is only within the last year or two that any attempt has been made to collect them into parishes.

The congregation at Mobile is the largest in the State. The house of public worship was built by the subscriptions of different denominations of Christians, though the principal subscribers were attached to the doctrines and liturgy of the Episcopal Church. By the conditions of the subscription, the clergyman was to be called, from year to year, by a vote of the majority of the stockholders, till it should be determined, by a vote of two-thirds, with what denomination the Church should be permanently connected. Under these circumstances, it had been occupied by Presbyterian clergymen, till little more than a year ago, when the Rev. Mr. Shaw visited the place, and was invited to officiate one half the time as an Episcopal clergyman. On the first of January of the present year, the Rev. Mr. Shaw was called as the sole minister, with only one dissenting voice. It is probable that two-thirds of the proprietors would be ready, at the present time, to decide on the Episcopal character of the Church; but the Episcopalians appear to think it more compatible with the principles of equity and liberality to purchase the rights of the few individuals who still retain a preference for the Presbyterian mode of worship. I administered the holy rite of Confirmation in this parish to twenty-six persons.

During our visit to Mobile, a meeting was held there for the purpose of more fully organizing the Church in Alabama. It was attended by the Rev. Mr. Shaw and the Rev. Mr. Muller, of the clergy, and by the principal Episcopalians of the city, and from other parts of the State. At this meeting a diocesan constitution was adopted, and resolutions were passed, declaring it expedient to unite with the States of Mississippi and Louisiana, for the formation of a *South-western Diocese*, and proposing the election of delegates for that purpose.

The parish at Tuscaloosa was organized by the late Rev. Mr. Judd, under the auspices of this Society. Though the Missionary has been called to his rest, his brief labors appear to have been greatly prospered. A neat brick Church has been erected, which at the time of our visit to the State, was nearly completed, and the parish was anxiously waiting to obtain the services of a clergyman. By our advice, the Rev. Mr. Muller, who had accompanied us from New-Orleans, proceeded to this place in the hope of becoming the Society's Missionary. Having exhibited to me satisfactory letters from his late parish of Natchez, and a regular dimissory letter from the Standing Committee of Mississippi, I promised to recommend him to the notice of the Executive Committee of the Society, which promise I fulfilled on my return through Philadelphia. By late accounts from Alabama, I learn that he is now officiating at Tuscaloosa, and that he had organized a parish at Greensburg, under very favourable prospects. I consider Tuscaloosa as the most important location in the State, from the circumstance of its being the legislative capital, and also the seat of a richly endowed university.

At Huntsville, in the northern part of the State, a congregation has been formed, and a subscription raised for the erection of a Church. I had an interview with two of the principal members of the parish at the city of Washington. They expressed great solicitude to obtain the services of a Missionary, and I beg leave earnestly to recommend this place to the attention of the Board of Directors.

I officiated at Selma, and at Montgomery, in the State of Alabama. These are places of considerable commercial importance, and are but ill supplied with religious ministrations; but I saw little probability of success in any attempt to establish Episcopal congregations in them, at the present time. Florence is said to present a fairer opening for the services of a Missionary.

In concluding my labours in Alabama, I consider that I terminated the objects of my visitation. Though the State of Georgia, through which I returned, is proper Missionary ground, it is under the jurisdiction of another Bishop, with whose concurrence all Missionary arrangements must be made. I have, however, been requested, by members of the Standing Committee of that diocese, to lay its wants before the Board of Directors. From the information I obtained from them, I have no doubt but three or four Missionaries are greatly needed in this State. In Macon, a congregation has been organized, but it is now languishing for the want of a minister. Milledgeville, the capital of the State, is also an important station for a Missionary. There are already a few Episcopalians in the place, and no doubt is entertained but a popular clergyman would soon form a respectable congregation. If only one Missionary can be sent, it would probably be advisable for him to officiate alternately at Macon and Milledgeville. Another Missionary establishment is thought to be desirable at Athens, which is the seat of the university of Georgia.

The aid which this diocese requires from the Society, regards chiefly the supply of Missionaries. The existing congregations of Savannah and Augusta are disposed to contribute liberally to the support of them. There is a Society in Augusta, auxiliary to the Domestic and Foreign Missionary Society, with funds which now amount to about twelve hundred dollars, retained in the Savings Bank till they can be appropriated to the support of a Missionary for Georgia. There is also a similar society in Savannah,

with funds amounting to about one thousand dollars, retained for the same application.

In returning through the principal Atlantic cities, I gave such aid to the objects specially confided to the Rev. Mr. Richmond, as our hasty journey permitted. Our limited time did not, however, afford us the opportunity of doing much towards the formation of auxiliary associations. The Rev. Mr. Richmond will probably have made his separate report, as agent of the Society, and the report of the Treasurer will present an exhibit of the donations received, and the collections made by us, for furthering the beneficent objects of the Society.

This communication has been necessarily so prolix in its details, that I cannot now indulge myself in general remarks on the physical character, or the moral and religious aspect of the country I have traversed. The great valley of the Mississippi, which is so interesting to the statesman and the philosopher, has not failed to attract the attention of the Board I address to its spiritual wants. This immense region, extending from the Alleghany ridges to the Rocky mountains, and from Lake Erie to the Gulf of Mexico, was a few years since but a vast wilderness, inhabited by wild beasts, and a few tribes of wandering savages. At the present day, it comprises a vast empire, and contains nearly five millions of inhabitants. In twenty years to come, it will probably contain twelve millions of souls; which will then be a majority of the whole population of the Union.

There is a grandeur and solemnity in this march of population, which cannot fail to arrest our attention, and dispose us to reflect on its results. What is to be the religious, the moral, and the intellectual state, of these increasing millions? Who that regards their temporal welfare, would not wish to see them in possession of the advantages of enlightened knowledge, and of Christian morals? Who that regards their eternal weal, would not wish to see them blessed with the religion and the ministrations of the Gospel? But from the manner in which this country was settled, it is unreasonable to expect that competent provision should yet be made for the support of literary and religious institutions. The emigrants did not take with them their pastors and schoolmasters, like the pilgrim fathers of New England. And though their enterprise and industry have made the wilderness to bud and blossom as the rose, there have not been the same inducements, nor the same opportunities, for religious culture.

It is well known that a large portion of the original emigrants to this country were brought up in the faith of the Church to which we belong. And yet in the States of Georgia, Alabama, Louisiana, Mississippi, Tennessee, Kentucky, Indiana, Illinois, and the Territories of Florida, Arkansas, Michigan and Missouri, comprising a population of 4,000,000 of souls, there are only twenty congregations in communion with our Church. In these congregations only eleven houses of public worship have been completed; and throughout all this region there are but twenty-three Episcopal clergymen.

The condition of other denominations is probably not much more prosperous. The permanent and regular moral influence of settled religious institutions, is felt only in a few favoured places. Immense districts are entirely destitute of regular ministrations. Some sense of religion is indeed kept alive in the community by itinerant preaching. But it is too often the case that rude and unlettered men assume the sacred office, and heresy and fanaticism are promulgated, as the miserable substitutes for religion and piety.

In this view of the destitutions of the western country, what a field is

presented for the operations of the Society! "The harvest truly is plenteous, but the laborers are few." Let us "pray to the Lord of the harvest, that he would send forth laborers into his harvest."

I cannot conclude this report without a grateful acknowledgment of that divine mercy which has attended my path, and preserved me from danger, in a long and arduous journey, and an earnest supplication that the same gracious Providence may crown my humble labours with success. I should also do violence to my feelings if I failed thus publicly to acknowledge the cordial hospitality I have so abundantly experienced, and the kindness and courtesy which has everywhere been extended to me. In a journey of several thousand miles, frequently in crowded steamboats, and almost always in public conveyances, I have not met with a single instance of incivility or indecorum. Rarely has my ear been pained by the sound of profane swearing; not a single case of gross intemperance, (in a white man,) has fallen under my observation, nor have I, in any instance, been annoyed by gambling, or any other flagrant immorality. It is probable I have seen the fairest aspect of society, in the country through which I have travelled; but it is no small commendation, that in so long a journey, nothing disagreeable or offensive should have obstructed itself in my way. Deplorable as are the spiritual wants of the western country, there is evinced an honorable frankness and amenity, among all the better classes of the inhabitants, which give a charm to society, and needs only the crowning grace of religion to render it altogether delightful.

Respectfully submitted,

THOMAS CHURCH BROWNELL.

*Hartford, April 28th, 1830.*

From the foregoing report it will be seen, that in the four states visited the whole number of clergymen was twelve, and of parishes the same number. They were distributed as follows: in Kentucky five clergymen and two parishes; in Mississippi two clergymen and six parishes; in Louisiana three clergymen and two parishes; and in Alabama two clergymen and two parishes.

At the present time, we find the following statistics in the Journals of Convention of the respective dioceses. We would remind the reader, that at that time there was no bishop in either of these states. In Kentucky, one bishop, twenty-one clergymen, and twenty-six parishes. In Mississippi, one bishop, twenty clergymen, and fifteen parishes. In Louisiana, one bishop, twenty-five clergymen, and twenty-three parishes. In Alabama, one bishop, twenty-one clergymen, and twenty-six parishes. Making the total number of clergymen in these four states eighty-seven, and of parishes ninety.

Comparing the condition of the other states and territories mentioned in the Bishop's report, we find that, where in 1830 there were but twenty congregations, twenty-three clergymen, and one bishop, (Georgia), there are now twelve bishops, two hundred and twenty-five clergymen, and two hundred and sixty-four parishes, distributed as follows:—

*Georgia*—a bishop, twenty-five clergymen, and nineteen parishes.

*Tennessee*—a bishop, sixteen clergymen, and fifteen parishes.

*Indiana*—a bishop, fifteen clergymen, and twenty-five parishes.

*Illinois*—a bishop, and an assistant bishop, twenty-nine clergymen, and fifty-four parishes.

*Florida*—a bishop, eight clergymen, and nine parishes.

*Michigan*—a bishop, twenty-five clergymen, and thirty-three parishes.

*Missouri*—a bishop, sixteen clergymen, and thirteen parishes.

*Arkansas*—in charge of the Missionary Bishop of the Southwest, four clergymen, and six parishes.

Contrasting the number of clergymen in proportion to the population of these states in 1830, and at the last census, in 1850, we arrive at still more satisfactory evidence of the real increase of the Church.

In the Bishop's statement it appears that in a population of 4,000,000 there were only twenty-three clergymen. The population of the same states has now increased to 7,752,258, and the number of clergymen is 238. So that, while the population has not increased two fold, the number of labourers in the vineyard has increased more than ten fold.

## MISSIONARY REPORTS.

### Maine.

#### *Brunswick*—REV. A. CROSWELL.

“With the present month is completed the second year of my residence at this station. During this time, we trust sufficient has been accomplished to excite gratitude for the past, and to afford encouragement to go forward in the hope of greater blessings. We have not been left without some tokens of the Divine favour. By a few, at least, our privileges are highly prized, and the ordinances of the Lord's house are occasions of joy and refreshing of spirit. The number of such worshippers we hope is gradually increasing, and will increase yet more and more.

“The Communion, though receiving some accessions, yet, owing to occasional losses by removals from the place, remains about the same. The parish, as is well known, is so situated that it can do but little for its own support. The continued care of the Board is indispensable. The contributions of the congregation to the Missionary cause are very creditable, and these, with our annual expenditures, repairs, and a small allowance made towards my salary, quite reach the extent of our ability.”

#### *Calais*—REV. G. W. DURELL.

“The friends of the Church have long felt the importance of establishing our services at this point. From time to time efforts were made to obtain a Missionary, but they proved unsuccessful. The result has been, that a large number of persons coming here from the Provinces or the Mother Country, who were members of the Church of England, have been lost to our communion. The town is large and well known from its superior business facilities. From its position also on the extreme eastern border of our territory, many strangers have been drawn hither annually, and among them many Churchmen. Finding no reasonable prospect of having their own services, they, in time, either connected themselves with some one of the denominations here, or lost all interest in religious matters.

“In the latter part of last November, I was sent here as a Missionary. A large hall was at once procured and fitted for our use, and here divine

services have been held, on all the great festivals and fasts of the Church, and three times on Sundays.

"Our congregations vary from two to three hundred. They are uniformly serious and attentive, joining heartily in the responses and in the singing, which is congregational. The Sunday-school numbers seventy-five, and is constantly increasing.

"Within less than nine months the Bishop has made two visitations to the Mission, and administered the rite of confirmation to thirty persons; during this time the holy sacrament of baptism has been administered to fifty-two persons. There are now more than eighty living here who have received the laying on of hands, and there are between fifty to sixty families that are attached to our services.

"The effort to plant Churches on the frontier has received the cordial encouragement and assistance of the British clergy and people in the vicinity, and the success with which God has been pleased to crown it thus far calls for our warmest gratitude."

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### New-Hampshire.

#### *Concord—Rev. N. E. MARBLE.*

"Nothing of peculiar interest has occurred in this parish for the last six months. The usual Sunday, and other festival and fast services, have been held, and the congregations have been fully as large as at any previous time.

"There is seldom a Sunday that we have not some strangers present.

"The heartiness with which our people generally engage in the duties of public worship, is a source of great pleasure and encouragement. Ours is really, and in the best sense, responsive worship. The minister is not obliged to listen for a faint sound here and there, which he must take for granted is intended for a response; but he is cheered by a full and hearty recital by the most part of the congregation, which if not like the responses in the early Church, of which St. Ambrose speaks, that resembled the sound of thunder, is still loud and distinct enough to indicate that men and women, and children too, are really engaged in worshipping God, heartily and devoutly, according to the rubries of the Church. This, we think, is no faint sign that the beauty and privileges of our form of worship are appreciated here. Our Sunday-school continues to prosper. The children are instructed every Sunday by the Missionary, either in the knowledge and use of the Prayer Book, or in the Catechism. One source of the prosperity of the school, is the deep interest taken in it by prominent members of the congregation, who act as teachers. The number of baptisms, since the April report, is eight..adults, two; infants, six.

"Though we can point to nothing which indicates any special advancement during the period which this report covers, yet we have no occasion for despondency. Our Church is constantly taking deeper root here, and preparing to gather fruit to the glory of her Lord.

"Our hope is in the rising generation, trained, with the divine blessing, under the Church's instruction.

#### *Manchester—Rev. J. KELLY.*

"Since the annual report in April, our numbers have been diminished by the removal from the town of several families, and no less than eleven

communicants; while of the latter there has been but one addition. And yet the zeal of what few Church people we have left, so far from giving way, is more manifest, from the necessity of the case, in sustaining the parish. To their praise be it said, that I know of no parish where the people, according to their means and their number, are so liberal in supporting the Church. And we may perhaps please ourselves with the thought, that they are thus liberal here because they value and love the Church. But the sustaining of a parish is for spiritual ends; and viewed in this respect, we have very much to mourn over in our present condition. May God give us His grace to behold and appreciate the Church, not simply as an external thing of decency and order, but as the blessed instrument of His appointment to beget and nourish within us the divine life of the soul!"

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### Delaware.

#### *Laurel—REV. J. W. HOSKINS.*

"In giving you the semi-annual account of myself and the condition of my parishes, I have not much to say, except that everything moves on quite smoothly, as when my last communication was made. We have no innovations, no strange theories, no heresies, no disorganizers, and no mischief-makers here to disturb our peace, and are applying all our energies to make inroads, by the help of God, upon Satan's kingdom, which still has many subjects. The labor in this field is very heavy, enough indeed for two; the Missionary therefore has to be almost constantly at his post, and then finds no time to idle. The brightening prospects of the Church, both at Seaford and at Laurel, afford delightful encouragement to the fainting spirit and prompt him never to disregard 'the day of small things.' In the Church at Little Hill, there is an unslinching integrity and a soundness in the faith not often met with elsewhere. Monthly service is still continued at Philips's Meeting-house, with evident signs of earnest inquiry after truth."

#### *Lewes—REV. G. HALL.*

"In a field of labour like this, there is but little change either for better or worse. The population is nearly stationary; we are not annoyed by very frequent removals, and less by additions. The field in which your Missionary is employed is far too large. I officiate at five stations, three of which twice, and the other two, once every four weeks. There has been no interruptions in the regular services of the Church since my last report. I have been absent six weeks, but my place was supplied by the Rev. Charles W. Quick, of St. Andrew, Pittsburgh, with whom I exchanged pulpits. The contemplated enterprise at Baltimore Mills, is no longer a matter of talk, but a reality. Our little Church in the pine woods is on the way, and bids fair for a speedy completion. The building inside is thirty feet by forty. At present we worship in a school-house, but it does not accommodate much over half of the congregation. True, we have not many communicants, but the liberality and willingness of the people to build a Church, speak plainly of their good will towards us. From our present prospects, there is much to encourage your Missionary to hope that there will be in this part of his field of labour a flourishing congregation."

#### *Georgetown—REV. J. L. MCKIM.*

"Your Missionary has, for the past six months, been engaged in the usual routine of duties that pertain to his station, but which need hardly be spe-

cified here again. Without any striking results from his labours to report, he, however, is encouraged to believe, that the Churches under his charge are 'edified; and walking in the fear of the Lord, and in the comfort of the Holy Ghost, are' in a fair way of being 'multiplied.'

"I may speak more particularly of the little congregations to which I minister in place of St. Matthew's, vacated. We have here a goodly number of attentive hearers of the Word who begin to evince an intelligent desire to participate in that orderly and devout form of worship that prevailed on this same ground a century ago, but which *modern improvements* had displaced and rendered quite unpopular. A few even betray an inclination to relinquish the religion of their fathers—in favour of that of their *grandfathers*—the first fruits of those faithful Missionaries, sent hither by the Venerable Society for the Propagation of the Gospel, etc. And I have confidence that judicious labour in this spot will prove to be not in vain. They already talk of a Sunday-school, which I hope to see organized here before many months. At all events, I am convinced, that my plan of vacating St. Matthew's, (ten miles off,) to officiate more frequently in this quarter for the present, is justified by the prospects and condition of this, I may say, infant Church. At my last appointment there, three children were baptized, and several others will be, at the first convenient opportunity. After the confirmation of two or three persons, who are expected to be soon prepared for that rite, the Holy Communion will be administered there for the first time.

"The Sunday-school at Milford, which had been discontinued for many years, we recommenced last May. We have now in the school six or eight regular teachers, and about fifty scholars; and proceed very pleasantly and hopefully. Our chief want at present is that of books, both books of instruction, and such as are called Library books. If any generous friend is disposed to do the 'little ones' a kindness, here is an obvious occasion.

"The congregations in all three of the Churches appear to maintain their usual numbers; and upon the whole, we have reason to be thankful for a good measure of the divine favour, and an encouraging prospect for the future.'

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### Georgia.

#### Athens—REV. T. L. SMITH.

"I can find nothing of a very striking nature, which I think could much enlighten the Church, nor has our zeal been of such an eminent character as would tend in any considerable degree to 'quicken it.' Remarkable instances, however, of Christian liberality and zeal, have not been wanting in our communion during the past year, especially for purposes within the parish. And there is a disposition to do yet more.

"And I think I may safely report, notwithstanding we have met with some hindrances, and encountered some trials, that our Church here is progressing. I feel that my position is more permanent now than at any period since I have been connected with the parish.

"I think there is a manifest disposition now to sustain the Church, so that I am encouraged to hope that we shall, in another year, be able to dispense with the stipend from the general board entirely, and become in a measure self-supporting.

" In establishing the Church in places where she is entirely a stranger—even in the midst of an intelligent community as this is, she must necessarily pass through a severe, and often a fiery ordeal for a time; and in order to her success and permanent establishment, he who is appointed to build the walls of our Zion, like those who repaired Jerusalem, in the days of Nehemiah, must with one hand do the work, and in the other hold a weapon. This once past, the Church seems to begin to thrive and to prosper; but most of us are too impatient to bide God's time, and too soon grow restless and discouraged. The work must be done gradually at first.

" Several persons of influence, not connected with our Church, have spoken to me lately of the advantages of our system of Church government; and this I am confident they could never have seen, had not our Church been exposed, during its establishment here, to trials of various sorts, which exhibited to advantage the working of her external machinery. But the great truth which, above all, we must prove in our preaching, in our walk and conversation, is, that as a Church, while we have a 'form,' we are at the same time 'not without the power of godliness.'

" I have had several Bible classes among the students of the University, with many of whom I have had to commence with the very 'first principles' of religion as well as of the Church. One young man declared that he only joined my class that he might discover what sort of doctrines the Episcopal Church held, and wherein she differed from the other denominations. Working on such material as this, I trust good has been done in some cases."

## MISCELLANEOUS.

The following narrative of the formation and design of the Society for Promoting Christian Knowledge, together with a brief account of some of the results it has accomplished, may not be uninteresting to many of our readers:

### EDUCATION OF THE POOR.

" At the first meeting of the Society on the 8th of March, 1698-9, when it consisted of only five persons, a resolution was passed, to consider 'how to farther and promote that good design of erecting catechetical schools in each parish in and about London.' This object was extended to country districts; and in 1711, more than two thousand schools had been founded, chiefly by the Society's exertions, throughout the kingdom. In 1811, the care of this branch was transferred to an institution then established, entitled, "The National Society for Promoting the Education of the Poor in the Principles of the Established Church." The Board, in 1829, voted £5,000 to the National Society, and lately £1,000 towards an Institution at Carmarthen, for training masters and mistresses for schools, besides £600 in 1851, to Whitelands Training Institution, Chelsea. Grants of books for necessitous schools are made at every monthly meeting. It also gives its sanction and support to the yearly meeting of the charity schools in St. Paul's Cathedral, obtaining each year the services of a preacher, and contributing £50 towards the expenses of the anniversary.

" In 1810, the sum of £1,000 was granted towards supplying religious instruction (partly by means of schools) to the inhabitants of the island of Scilly."

## ASSISTANCE RENDERED BY GRANTS OF MONEY ABROAD.

“ Two years after the establishment of this Society an important institution arose out of it, the object of which was to promote Christian Knowledge by the maintenance of clergymen in the Plantations, Colonies, and Factories of Great Britain. This institution was called in the charter, given to it by King William the Third, The Society for the Propagation of the Gospel in Foreign Parts.

“ The Society for Promoting Christian Knowledge for many years supported Missions in Southern India. This part of its undertaking and the care of the Missions generally, were transferred, in 1824, to the Society for the Propagation of the Gospel; but the Society for Promoting Christian Knowledge still assists in supplying the religious wants of India, the board having, from time to time, not only placed considerable sums of money at the disposal of the Bishops of Madras, Calcutta, Madras, Bangalore, and Colombo, but furnished large grants of books for this good object.

“ The sum of £5,000 was granted, in 1820, towards the erection of Bishop's College, Calcutta, £5,000 being added for the endowment of scholarships on the plan of Bishop Middleton. The board granted £5,000 in aid of the present Bishop of Calcutta's design of erecting and endowing a Cathedral in Calcutta. It has also granted sums of money towards Church-building in the English stations, as well as in the Hindoo towns and villages of Southern India.

The Society has laboured greatly to advance Christianity in the West Indies. Besides smaller grants, it gave £10,000 at one vote, for the religious instruction of the negroes. On the occasion of the dreadful hurricane in August, 1831, which destroyed nearly all the churches and schools in Barbadoes, the Society contributed £2,000 towards their restoration. It also granted £1,000 towards rebuilding the churches and schools destroyed in Antigua by the earthquake of February, 1843, and aided in restoring the ecclesiastical buildings injured, in 1847, by a hurricane in the island of Tobago.

“ Aid has been extended to Australia, Van Diemen's Land, New-Zealand, Upper and Lower Canada, California, Prince Rupert's Land, Nova Scotia, Newfoundland, Bermuda, New-Brunswick, Prince Edward's Island, the Cape of Good Hope, the Mauritius, Gibraltar, Malta, Asia Minor, Athens, Egypt, Syria, and the Holy Land. The Society's objects have also been promoted in China. The sum of £2,000 has been voted towards the endowment of the Bishopric of Victoria, and £2,000 towards a college in connexion with that see. Besides this, assistance has been given towards a Church at Hong Kong, £300 towards Chinese translations, and supplies of books have been granted. The interesting Mission to Sarawak, in Borneo, established under the auspices of Sir J. Brooke, received, in 1847, and 1850, the Society's countenance and aid.

“ Besides £10,000 granted in 1840 towards a fund for the endowment of new Bishoprics, the Society has granted £2,000 towards the Bishopric in China, £1,000 towards two additional Bishoprics in Canada East, and £1,000 towards a Bishopric for the Canterbury Settlement, New-Zealand.

“ In and since 1840, upwards of £12,000 have been granted towards the erection and restoration of *Cathedrals in the Colonies*, viz.: Calcutta £5,000; Newfoundland, £2,500; Jamaica, £500; Fredericton, £2,220; Toronto, £1,000; and Sydney, £1,000.

"Grants have been made for Colleges in the Colonies since 1810, amounting to £31,400, including grants to Sydney, New South Wales, £3,000; British Guiana, £2,000; Quebec, £2,000; New-Zealand, £2,000; Tasmania, £1,500; Nova Scotia, £2,000; Adelaide, £2,000; Newcastle, £2,000, Melbourne, £2,000; Rupert's Land, £1,000; Victoria, £2,000; Colombo, 2,900; Cape Town, £2,000; Toronto, £3,000. These sums are in addition to £6,600 granted during the same period for Colleges at home, viz.: St. Augustine's, Canterbury, £4,000; Trinity College, Scotland, £1,000; and the training Colleges at Carmarthen and Chelsea, £1,600.

"The board has expended upwards of £50,000 in Church-building in the Colonies since 1829; and these exertions have called forth great efforts from the colonists themselves."

(To be continued.)

## Acknowledgments.

### DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from the 15th August, to the 15th September.

#### NEW-HAMPSHIRE.

*Concord*—St. Paul's.....

12 15

#### MASSACHUSETTS.

*Boston*—Grace Church..... 18 00

*Marblehead*—St. Michael's..... 7 40

#### CONNECTICUT.

*Ridgefield*—St. Stephen's..... 10 20

*Westville*—St. James..... 5 50

#### NEW-YORK.

*Albany*—Trinity, for Wis..... 7 15

*Chester*—Christ Ch..... 1 61

*Duanesburgh*—Christ Ch..... 6 00

*Goshen*—St. James..... 49 81

" S. S. 3 25

*Hyde Park*—St. James..... 20 00

*Lansingburgh*—Trinity..... 20 00

*New Brighton, S. I*—Christ Ch.,

a S. S. teacher for Oregon, 10 00

*Rye*—Christ Ch..... 41 38

184 20

#### NEW-JERSEY.

*Jersey City*—St. Matthew's, class in S. S.....

3 00

#### PENNSYLVANIA.

*Freeport*—Trinity..... 8 40

*Kittanning*—St. Paul's..... 7 60

*Lower Dublin*—All Saints..... 20 00

*Whitemarsh*—St. Thomas..... 8 25

### VIRGINIA.

*Fredericksburgh*—St. George's, for Oregon..... 10 00

### NORTH CAROLINA.

*St. John's in the Wilderness*..... 30 00

### SOUTH CAROLINA.

*Charleston*—St. Michael's..... 17 77

Indians..... 1 00

Jews..... 1 00

West..... 1 00 20 77

### GEORGIA.

*Columbus*—Trinity, a member of the Sewing Society..... 5 00

A Communicant..... 1 00

*Rome*..... 1 75 7 75

### TENNESSEE.

*Knoxville*—St. John's..... 5 00

### WISCONSIN.

*Sheboygan*—Grace..... 2 20

### MISCELLANEOUS.

From a friend to the cause for Missions in Ill..... 50 00

2 ladies, (per mail)..... 2 00

Communion Collections, Fort Laramee, Oregon route..... 10 00 62 00

Total..... \$422 42

Total since June 15th, 1851,..... \$5,862 84

## FOREIGN.

## MISSIONARY CORRESPONDENCE.

Athens.

FROM REV. JOHN H. HILL.

THE MONASTERIES OF MT. ATHOS.

(Continued.)

*Athens, May 18, 1851.*

To a person unacquainted with the ritual of the Greek Church, the length of the Church services as practised in Mt. Athos, would appear incredible. The writer of the Journal which supplies the principal material for these notices of the Monasteries of Mt. Athos, and another traveller who visited the mountain in the summer of 1850, furnish us with minute details on this subject, which however are much too long for insertion here. The services of a common-day in August, are in all (including the Monk's prayers at rising) six hours and a half, to which if there be added the readings at their meals, they occupy from seven to eight hours! On Sundays the services are still longer, extending to eight hours and a half at least, without including the readings at the meals. But even this is nothing compared with the incredible length of the Church services on every occasion of a festival of the highest rank, such as the celebration of the anniversary of the saint or mystery, after which any one of the monasteries may happen to be named. The manuscript notes of the traveller above alluded to, furnish a very minute detail of such a festival at which he was present during the whole of the prolonged period, on the festival of St. Anne, on 25th July, last year. The scene took place at the Ascete of St. Anne. He states that the Church services commenced at about twenty minutes after one, P. M., continued (with only the interruption of the evening meal in the refectory, at which there is also a long reading, and which is considered to be a continuation of the religious service,) until five, A. M.! There was then a pause of one hour or more, during which some sat down in the stalls of the Church, some went out and stood about the doors and walls of the Church, or laid themselves down for a short rest of half an hour. "But at six o'clock, A. M., they were all in the Church again, and they commenced the service once more, finishing with the Communion, at nine o'clock, A. M." Thereupon followed the dismissal from the Church—but after a very short interval they all met again in the Church, and went thence, preceded by lights, to the Refectory, where about three hundred dined together. "The table was blessed before, and thanksgiving offered after the meal. A reading was going on about half the time they were at the table, and during the remainder of the time no noise or conversation, except, it may be, a word or two here and there in an under-tone. The meal consisted of portions of soup, fish, bread and wine, placed before each guest; a second entry consisted of rice-made savoury, with some better wine, which was drunk without water. Before the last grace, the superior

who had the superintendence of the Refectory, made an appropriate oration at some length," which from the brief account the writer gives was anything but a spiritual exhortation. Lastly, there was the elevation of the bread (the common bread) in honour of the Virgin Mary, and each received a portion of it, "holding it over the incense before he eat it." Then they all left the Refectory, preceded as before by lights; and at the foot of the stairs, as they turned to go into the Church, "they passed by four Monks (the three cooks and the reader) lying prostrate on the ground. In this posture they remained till all had gone by, in compliance with a monastic custom, which enjoins them on such occasions to ask forgiveness in this fashion for any faults or deficiencies in the manner in which they may have performed their respective duties towards the company!" The traveller says, "when we finally left the Church, it wanted a quarter to eleven, A. M.! Thus the whole series of services and readings, with one interval only of one hour, and one or two other inconsiderable pauses, lasted twenty-one hours and a half!?" The writer adds, "of similar festivals, there may be, on an average in each Monastery, about two in every month—twenty-four such prolonged services in the course of the year."

The above will serve to give the reader an idea of the "intolerable yoke of bondage," voluntarily assumed by these ignorant and deluded monks; a yoke, that some in our day, who profess to be holy and learned men, seem to be desirous of putting upon our necks. Let any one look at the condition of the Monasteries of Mt. Athos, where monasticism is exemplified upon a larger scale than in any other part of the world, and ask himself if it be desirable to introduce us again to the darkness of the middle ages, as some deluded men in England, and in our own country, seem to be desirous of doing.

In my next communication I shall give you some extracts of a more varied character, with a view of illustrating the actual condition of Mt. Athos in some other points of view.

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### Africa.

FROM RT. REV. JOHN PAYNE, D. D.

AT the time of his return to the United States, the present Missionary Bishop of the Church for Africa, presented a full and most valuable communication on a great variety of subjects connected with his Mission, which is now receiving careful consideration from the Foreign Committee. Extracts from this, relating to topics of general interest, are subjoined:—

**A PROPOSITION THAT THE EDUCATION OF A FEW PUPILS SHALL BE COMPLETED  
IN THE UNITED STATES.**

With the entire approbation of my brethren of the Mission, I have brought out Bede-Wah, alias Gregory T. Bedell, a native youth, 17-18 years of age, of more than ordinary promise.

He is, with the kind permission of the Rev. Dr. May, of the Alexandria Seminary, to be placed under his care, with Clement Jones. Both these youths, if it shall please God to grant them grace proportioned to their natural abilities, may be qualified for efficient ministers of the Gospel amongst their countrymen.

I feel happy to find the opinion and practice of so wise and experienced a body as the Church Missionary Society, so entirely coincident with my own views in reference to the best mode of preparing Africans for efficient Missionary service in their country. By the last report, rather that for 1849-'50, of this society, I observe that the native Africans, Nicol and Maxwell, who, when I visited them in Sierra Leone, ten years ago, were members of the Fourah Bay Institute, after spending some time at the Society's school at Islington, were ordained, and are now employed as Missionaries. Some others are, or have been, pursuing their studies there, also to qualify them to act more efficiently as catechists and teachers.

In the light of the reasons given in a former communication on this subject, and of experience, I should advocate making this a permanent feature in our arrangements for the African Mission.

And I have little doubt, the Foreign Committee approving, that provision might be made amongst friends to secure this object.

THE OBJECTS DESIGNED BY THE MISSIONARY BISHOP IN DELAYING A RETURN TO CAPE PALMAS, UNTIL THE SPRING OF 1852.

I would here state to the Foreign Committee, that while I have cause continually to bless God for my extraordinary health, I yet feel that after exposure for nine years to a tropical climate, my system requires the invigorating influence of my native land; and that, therefore, it is my wish not to return to Africa till next spring, say March—May. The improvement of health, however, is not the only object which it is hoped will be attained by my stay in the United States.

The Committee, approving and co-operating in my plans, and God helping, it shall greatly tend to the furtherance of the Gospel in my field of labour. For if I do not greatly mistake the present condition of our mission, and the signs of the times, there never was a time when we were so plainly called upon greatly to enlarge our operations, or had so much reason to believe that our appeal to the Church for the means to do so, could be more completely successful.

REASONS ASSIGNED BY THE MISSIONARY BISHOP WHY OPERATIONS IN AFRICA SHOULD NOW BE ENLARGED.

Experience and observation have more and more confirmed me in the opinion, that white Missionaries cannot carry on operations in the interior.

In the annals of fifty years' Missionary labor on the west coast of Africa, I have not met with an instance of a white man living in the interior long enough to accomplish anything of importance. We know that African travellers have, without exception, either died in the country, or returned with constitutions broken down. What might be the result could white labourers well establish themselves on the mountains of Central Africa, can only be determined by actual experiment. But inasmuch as the political condition of the country intervening between there and the coast, precludes the possibility of making the experiment until a chain of stations shall have been established from one to the other, which must be the work of many years, this view of the subject is really of no immediate practical importance. While, however, there is sufficient proof that white labourers cannot at present occupy the interior, my own and similar cases which might be adduced, show, that on the coast, with the comforts of a home, the advantage of the sea-breeze, and other circumstances calculated

to modify the influence of the climate, or to place the system in the best state to bear up under it, they may live for years, and within a sphere allowing the enjoyment, when necessary, of the alleviating causes just adverted to, labour much. Of course, it is obvious, this view being correct, that by the direct agency of such labourers, the Gospel can never reach any considerable portion of native tribes whose salvation is, as it seems to me, committed to American Christians. There lies within what is now, or is destined to be, the limits of Liberia, or the territory between Grand Cape Mount on the one side, and Grand Beechy on the other, a distance of six hundred miles, on the coast, and stretching back to the Kong Mountains, two hundred miles in the interior, a population which cannot fall much below three or four millions of people. I have said, God seems to have committed this part of Africa to American Christians, because the commercial nations have cheerfully conceded the extent of coast designated, nearly to the Liberian colonies, while the character of the native tribes, toward the interior, will encourage colonial jurisdiction and influence in that direction. To occupy this vast field is plainly beyond the ability of the few white labourers who are likely to seek it, if they could live in it.

It is a gratifying reflection, however, that what cannot be done by them directly, may be accomplished indirectly. In the natives on the coast they have material for raising up a body of the most efficient native labourers possible; while in the colonists, well educated, they may prepare a higher agency to co-operate with and give efficiency to the numerous native instrumentality which shall go forth to Christianize the populous regions beyond them, they, (the whites,) until colonists shall have been qualified to take their places, from advantageous positions, superintending and giving direction to the whole work.

Now, if this be the plan upon which our African Mission should be conducted, how should the present and prospectively small force of white labourers be disposed of? Certainly it would appear by making as many radiating centres, consistently with the strength and efficiency of each, as possible; and the requisite strength and efficiency of each given radiating point would have been attained, when it should have obtained all the elements requisite for raising up the needed agency, and for giving efficiency to that agency when raised up.

#### ■ HAS THE MISSION AT CAPE PALMAS ATTAINED THIS POINT?

I think so. Certainly, with the expected Pastor for the Colony, and after a while, perhaps, a Missionary to preach to the natives at Cape Palmas, and to superintend, and to give instruction in the High School, this point will have been attained. Our Mission establishment will then have provided for the maintenance of a Church in the colony, and a High School for raising up colonist teachers and ministers, for the spiritual instruction of one entire heathen tribe—the Greboes: and the raising up of a native agency at one of the best radiating points on that part of the coast, namely, from Cavalla towards the interior, by means of a river of that name. It does seem to me, therefore, that we are prepared to establish a similar agency at other points.

And this, I think, must appear most important, since Cape Palmas is only one of at least four positions, which, looking at the work to be done, ought to be occupied; and at two of which, at least, there are at the present most

encouraging prospects. Sinoe, Bassa Cove, and Mesurado, with their rapidly increasing colonist population, and the teeming native tribes around, call loudly for Mission establishments, and afford all the facilities for forming radiating points which Cape Palmas does. Sinoe might, perhaps, as well wait until our first colonist candidate shall have been ordained, and ought to form a part of the Mission, or, if you please, Diocese, about Cape Palmas. But from a thorough examination of the grounds at both these places, I speak the deliberate conviction of my best judgment, in declaring that at Bassa Cove and Monrovia, whether colonists or natives be regarded, there is at this moment a most urgent demand for Mission establishments by us, and every prospect of increasingly abundant usefulness.

#### BASSA COVE.

At Bassa Cove there is not now, nor has ever been, an efficient educational establishment, although the colony schools of a certain sort, with various interruptions, have, indeed, been maintained. But it is no reflection upon the colonists—indeed, only expressing their own painful convictions, that the teachers employed have been so incompetent, and the schools so irregularly kept up, that nothing of consequence has been accomplished. Dr. Moore, one of the oldest and most respectable settlers at Bassa, asked me, as he said he often asked American Christians before: “What had the people of Bassa done, that they should be denied entirely the means of sound and liberal education!” The native interests around Bassa present quite as urgent an appeal for our Christian efforts. From personal observation and inquiry I came to the conclusion, that from their political condition and relations to the colony, the Bassa people offer peculiar encouragement to Missionary labour.

Though a large tribe, extending to the mountains of the interior, they are broken up into small fractions, with no central government, and no strong local attachment.

From this it results, that while a Missionary, who had once acquired the Bassa language, would have a most extensive field at once opened to him for itinerating, he would have every facility for gathering converts together into Christian villages. As proof of this, I could mention, that while the Baptist Missionaries were at Bassa, they penetrated, without difficulty, beyond the first range of mountains, to 100 and 150 miles in the interior; and that two native converts, employed by them, have now around them villages of their native people, whom they have collected, and are instructing in the Christian faith.

But this field, so promising, is now virtually lying waste. The Methodist brethren, when I was at Bassa, were just beginning a small native school, or rather re-commencing it at one little village, and the preacher in charge of the Station regretted to me, that in consequence of their system of changing ministers and teachers, little or nothing could be done for the natives. The white Baptist brethren, who were for six or eight years at Bassa, and did much Missionary service, have all died, or left the field. Lately the Southern Baptist Board have employed some colonist teachers and ministers; but of the latter the most efficient. Indeed, the life of the Mission told me, that in consequence of increasing infirmities, he must shortly retire. The Northern Baptists only retain two native catechists, who take care of their Mission premises, and maintain small schools; but though with efficient superintendence they might be very useful, without this it must be otherwise.

Under these circumstances I trust the Committee will see the importance of forming here a Mission establishment, upon the same footing as that at Cape Palmas, as soon as possible. The settling of Fishtown, three miles below Bassa, at an excellent landing-place, removes one great objection to Bassa. The site for a Mission establishment, selected some time ago, near this new settlement, I find, on examination, to be a desirable one as a starting point, being near the landing, and communicating through a creek, with the St. John's, and with the numerous native towns, as well as the colonial settlements on it. Here would be the depot for the Mission; perhaps also the place for the High School, though its proximity to the commercial depot at Fishtown might be an objection to this.

To commence the Mission at Bassa, would require, according to my view, two ordained Missionaries, with two or three such teachers and assistants as, by the time they would be needed, might be furnished from Cape Palmas.

Here Missionaries should go down to Cavalla for acclimation, and some missionary experience; arrangements being made for putting up a residence at the site for a Mission establishment, near the new settlement at Fishtown, in the meantime. In a year from their arrival in Africa they might enter upon their labours, leaving it until then to be determined whether the High School or College should be located on the coast or at Bexley.

#### MONROVIA.

At *Monrovia* there is an urgent call, and a wide opening, at the present moment, for a *Church and pastor*. *How urgent* is the call I cannot make the Committee realize without a personal interview. I can only say now, that there are many members of our Church already there. Some of them have joined other communions, because having none of their own. Some who do not at present belong to our Church, desire its establishment, and would unite with it, if established.

Already a Church has been organized, and there is not the least doubt that, under proper influence, it would soon succeed entirely. Of this I was assured by leading men in the community, not members of our Church. *At present*, I would only advocate the erection of a Mission-house, and the support of a pastor at Monrovia. The Methodists are erecting a very fine Seminary building there, and the Presbyterians have sent a small iron house for an Institution to be called the Alexander High School. At present both these establishments are destitute of suitable teachers. Should these be provided, and the Institutions go into successful operation, the general educational wants of Monrovia will be supplied. Any plan for Colonial education there, by us, may at present as well therefore be deferred. As regards the natives here, as at Bassa, the effort should be made up the river. The unhealthiness of Monrovia was the cause of our beginning Missionary operations at Cape Palmas. Though there has been some improvement in this respect, the objection to that part of Cape Mesurado, thus far settled and improved, to a great extent still remains. You may be surprised, however, to learn that the most healthy part of the Cape is *yet uninhabited*. *Beyond* the present proper limits of *Monrovia*, the Cape projects from three-fourths to a mile into the sea. All along the whole of this distance the land rises rapidly, until at its highest point it towers 100 to 200 feet above Monrovia. Beyond this elevation, Southern or South-Eastern Hope, it is my firm conviction, would be as

healthy a location for a Mission establishment as is to be found on the whole Liberian Coast. It would be protected effectually from malaria on the land side by the overhanging mountain, (somewhat as Cavalla is protected,) while it has what no other part of Monrovia has—the fresh sea-breeze from the north-west, west and south-west. At the same time it would be sufficiently near to the settled part of Monrovia for the pastor to perform his duties there, and the town is constantly extending in that direction.

From Monrovia to Bassa is 80 miles; from Bassa to Sinoe is 90 miles; and from Sinoe to Cape Palmas, 80 miles; they are therefore nearly equi-distant from each other. Strong Central Missions, therefore, established at these points, would easily co-operate, intermingling their influence on the sea-coast, and extend it back into the interior. In the course of five years more, Sinoe might formally be added to the Ecclesiastical establishment at Cape Palmas, and a new one erected out of Bassa and Mesurado combined.

I have said nothing where much might be said of the importance, I might show, necessity, of the contemplated establishments to the Colonists themselves. On this subject I hope to have a more satisfactory method of communicating with the Committee. I cannot forbear, however, here to remark what, upon reflection, must be evident to all, that if the Colonies are to be healthful homes, and active radiating points for Christianity, it can only be through some such means as are here recommended. That public sentiment in America offers peculiar encouragement to operation, I need not stay a moment to show. The Committee are more fully sensible than I can be, that never was there a time when so large a share of public attention and interest were directed to Africa.

#### SCHOLARSHIPS AND SCHOOL-HOUSES WANTED.

Besides these more important objects, to promote which I have sought the approbation of the Committee, there are two or three minor ones, which I beg leave to be allowed to solicit the means of accomplishing.

Raising eight additional scholarships in the High School is one. Mr. Hoffman, when in the United States, raised four—the number, I think, should be at least twelve. My plan would be to get Churches or Sunday-Schools to pledge themselves for a scholarship of one hundred dollars for six years.

We greatly need two school-houses at Cavalla—to cost eight hundred dollars each. The girls' school-house there is about twelve feet wide, eighteen long, six high; the boys' school is a little larger—both are built of stone and mud, and the latter is no protection against rain or rats: the removal of the mud by the latter and the washing away by the former are causing the walls rapidly to tumble down, while they are in the meantime the receptacles of centipedes, snakes, and all sorts of creeping things. The houses were built in the beginning of our operations, without any special appropriations, and while everything was unsettled. But surely, with the accomplished teacher of the girls' school we have now, and the growing importance of the school, the Committee will see the mercy, not to say necessity, of our having better accommodations. I do not consider the girls' house at all safe to health or life. Snakes have made their appearance in school ours, and alarm the girls while sleeping in the house at night.

When I left Cape Palmas, one thousand dollars were required to complete St. Mark's Church. The amount still required, of course depends upon what has been contributed since our last advices from the United States. Upon this point, or any effort upon my part, to add to the funds for that Church, I shall await the advice of the Committee.

## THE MISSION OF THE CHURCH AT CAPE PALMAS, WEST AFRICA.

We have recently received a copy of BISHOP PAYNE's address before the Association of the Alumni of the Theological Seminary, at Alexandria, Virginia. Gladly would we transfer the whole to these pages, did space permit, so well adapted is it to extend information and increase an interest concerning the important field of labour of which it treats. Some extracts are subjoined, which may induce many to possess the whole, now that it is in print.

## DECISION AS TO THE SPHERE OF LABOUR.

"In deciding this question, I felt no miraculous impulse. I expected none. Endowed by God with reasoning faculties, it was not only my duty to use them, but it was glorifying Him to do so. And although I was authorized to expect, and did confidently expect divine direction, yet did I feel bound as faithfully to employ my natural powers, as if no such assistance were promised. With the Saviour's command, 'go preach the Gospel to every creature,' before me,—beholding on the map of the world one portion supplied with thousands of doctors, and evangelists and teachers, and all the appliances of the most enlightened Christian civilization, and the other, (by far the largest portion,) literally destitute; and having in view, with reference to the latter, the Apostles' significant question, '*How can they call on Him, of whom they have not heard, and how shall they hear without a preacher?*' implying most plainly that they will *not* call upon Him, and therefore will *not* be saved without the preached Gospel;—with these simple declarations of God's word before me, upon the easiest and most obvious principles of reason, I came to the conclusion that my Master's call directed *me* (there being no providential hindrances to my knowledge) to the heathen rather than to the Christian world, as the sphere of my labours.

"But to what portion of the heathen world, all alike perishing for the bread of life, was I to attempt to break it? Here again, in the diligent use of my reason, I felt it to be my duty to be guided by *providential indications*, 'Paul would go into Asia, and then into Bythinia, both of which, no doubt, needed very much his labours, but the *Spirit suffered him not.*' Had the Apostle, under the influence of mere human zeal, gone to either of those countries, his life might have been the sacrifice, or his efforts in vain. But when the divine call directed him to Macedonia, the richest blessings followed his labours. I could expect no voice from Heaven, or vision, or miraculous spiritual guidance. But since God in His word, had commanded the Gospel to be preached to every creature, I had reason to expect that, by His providence, he would open the way, so as to make obedience to that command practicable.

"When the question of duty was at first decided in favor of the heathen world, Providence *appeared* to direct me to China, and by God's grace I was enabled fully to resolve, if needful, to lay down my life for the Chinese. But on being informed by the then Secretary, the venerable Dr. Milnor, that it was not deemed expedient to send out more Missionaries to China at that time, but that the Foreign Committee were very desirous of attempting a Mission in Africa, I determined at once to consider the path of duty in reference to that country. This fact is mentioned merely to show how little impulse had to do with deciding my destination."

## ASPECT OF AFRICAN MISSIONS AT THAT TIME—EXPERIENCE OF THE MISSIONARY AS TO HEALTH AND ABILITY FOR ACTIVE LABOUR.

"The aspect of African Missions was gloomy indeed, at the time under review, compared with what it now is. Every white Missionary, without exception, so far as known, who had gone out from the United States, and remained for any

length of time on the west coast of Africa, had either fallen a sacrifice to the climate, or else returned with ruined health: while, at Sierra Leone, the mortality of Missionaries had been most fearful. When there were so many promising fields of usefulness in my own and other heathen lands, was it my duty to sacrifice my life, without the prospect of doing any good? I certainly *did not* think that I should be justifiable in *throwing away* talents which God had given me for His glory in a heathen, any more than in a Christian land. But would this be the certain consequence of my going to *Africa*? Might not much,—most of the mortality which had occurred, be attributed to inexperience in treating the acclimating fever, the unhealthiness of the places occupied, or to peculiarities of character or conduct in those who had been sent out? A new colony had been lately planted at Cape Palmas, which was said to be more healthy than any other on the west coast. After all, then, might not a prudent, healthy white man go to this new settlement, with a reasonable hope of living and being useful? After examining all the sources of information within my reach, I deliberately decided this question in the affirmative. Apart from considerations already adverted to, there was one other which had much to do with determining my course. It was this: For centuries God had permitted white men to live on all parts of the west coast of Africa, whose only business it was to enslave and destroy the souls and bodies of its miserable inhabitants. Would he not preserve those whose object was to *save* them, even with the salvation of the Gospel? To doubt this for a moment, appeared at once absurd and impious. I could not do it. I determined to trust God. I departed for the work to which I believed God's *word* and *providence* and *spirit* called me. And what has been the result? Here, brethren, I stand before you, fourteen years after having first put my foot on African soil, and having spent nearly the whole of this time in that country. I have, by God's help, in short journeys, travelled on Missionary duty more than eight thousand miles, preached in Grebo and English at least four thousand times, in from thirty to forty different towns and places to four distinct heathen tribes, and in the colonies, In doing all which I cannot remember having been interrupted by ill health on one Sabbath; certainly not one in the last ten years. Now, here, to the praise of God's grace be it said, are *great facts*, to establish which, my life had been well spent in Africa, and to report which, to you, would well repay the trouble of my four voyages across the *Atlantic*."

#### SELECTION OF CAPE PALMAS—RELATIONS WITH THE COLONY AT THAT PLACE.

"Our operations were formally commenced on Christmas day, in 1836, at Mt. Vaughan, near Cape Palmas, in the Colony of 'Maryland in Liberia.'

"It will scarcely be doubted by any well informed mind, that colonization and the colonies on the coast of Africa have promoted, and do promote in many ways, the cause of African Missions. But it will be readily perceived by those who reflect on the subject, that the prosecution of missions in the colonies by *white men*, must be a matter of peculiar delicacy and difficulty.

"It is not too much to say, that at one time the public feeling at Cape Palmas amongst the colonists was decidedly opposed to the presence of the Foreign Missionaries. Such I learned to be the state of things in the beginning of 1842, when, after a short visit to this country, I again turned my face towards Africa.

"Subsequently to the period just referred to, it pleased God to vouchsafe to his servants of the Mission at Cape Palmas an unusual degree of this heaven-born principle of soul-seeking love. Without in the least relaxing their efforts for enlightening and converting the *heathen*, they yet promoted with emphatic earnestness the welfare of the *colonists*. By sympathy in, and the relief of affliction, by originating or promoting measures for their temporal amelioration, by preaching the Gospel from house to house, as well as in public assemblies, the Missionaries made it manifest beyond the power of gainsaying, to their colonist brethren, that they sought not theirs, but them. A reaction was soon apparent. The good feeling manifested on the one side began to be returned on the other. The Missionaries, in their visits through the colony, were everywhere received with kindness and hospitality. Their services were well attended at two different places.

Within three years the number of communicants quadrupled. Two Sunday schools were organized, numbering over one hundred attendants. Besides the chapel at Mt. Vaughan, built chiefly by one individual, the governor of the colony, within the last year a neat and substantial stone Church has been erected at Cape Palmas, which will soon be ready for use. A female day school, containing upwards of fifty children, is and has been for some years in operation. And what is of more consequence—indeed I think of the very greatest importance—there is at the same place a high school for training colonist teachers and ministers.

“As proof of the change of feeling produced by these causes in the colonists towards the Missionaries, I would only state, that at the first anniversary of the ‘Society for Mutual Relief,’ formed about two years ago, and composed of all classes and denominations, your speaker was requested to preach the sermon; and further, that he received the congratulations of the governor and others, on the event which has led to the present visit to his native land. Indeed, if there remain unfriendly feeling in the breast of any individual towards the Mission or the Missionaries, it lies veiled under the appearance of kindness and good will.

“The colony now gives promise of what Providence would seem to have designed it should be—what certainly I have always felt most anxious to see it—namely, *a home for Christianity in Africa*, the cradle of Missions to the teeming heathen population around it. Now, ‘thanks be unto God,’ who hath thus ‘caused us to triumph in Christ,’ and enabled us, in this respect, to accomplish the desire of our hearts.

“But all our efforts in the colonies are, as already intimated, only preparatory to the great work we have in hand, namely, the diffusion of the light of the Gospel amongst the numerous native tribes which on every side encompass it. To this your attention will now be directed.”

DIFFICULTIES INCIDENT TO THE ESTABLISHMENT OF THE MISSIONS AMONG  
THE NATIVES.

“In the effort which Christ’s servants are making in his name to purify this corrupt world by the preaching of the Gospel, *there must be conflict*. And the more, in proportion to the degree of antagonism between this Gospel and the moral condition which it proposes to modify and change. But the issue here can be matter of no doubt to the well instructed Christian. Christ, we know, is ‘head over all things to His Church.’ All conflicts then must tend ultimately to ‘the furtherance of the Gospel.’ This was strikingly true of those difficulties in our Mission at Cape Palmas, to which I have been referring. Many things had occurred calculated to charge the atmosphere of our little world with the elements of an explosion.

“About two years before, at no great distance below Cape Palmas, the crew of an American vessel had been murdered, and, as the natives supposed, no notice had been taken of it. An American man-of-war had been down in the neighbourhood, but returned to the windward without visiting the place of the massacre, thus confirming the impressions of the natives. In addition to those causes already mentioned, as producing an unpleasant state of feeling towards the Missionaries in the minds of the natives, between these and the colonists bickerings and petty difficulties had long been doing their evil work. The Grebo tribe, lying immediately around the colony, excited by these things, and encouraged by the prevailing state of feeling, called a general council, and determined to make trial of strength with the colony. It was even proposed to precipitate hostilities by murdering a Methodist colonial Missionary teacher, located at a short distance in the interior. Instead of this, however, it was determined to raise the price of all articles of trade, and to separate entirely all natives from foreigners of every description, so that there should be no intercourse between them. In accordance with this resolution, soon after the delegates from Cavallo returned home, a tumultuous mob entered the Mission premises and houses, driving off every native, male and female, from the grounds. Even strangers from other tribes, in the schools, or in the em

placement of the Mission, were forced to leave and to go to their respective homes, and all intercourse with the Missionaries was strictly forbidden.

" We had an interview with the people, in which we endeavored to show them the folly of their course, but all reason and remonstrance were lost. Nothing seemed left to us but to wait upon God.

" Brethren, how passing wonderful are the ways of Providence! *On the very day after the natives had proceeded to the extremities just referred to*, Rev. Mr. Smith, lately associate with me, had gone to Cape Palmas, and I, with my companion in tribulation, was sitting on our little piazza gazing on the great ocean spread out before us. As we looked upon its gently upheaving waves in the light of a full-orbed moon, we seemed to feel that our Heavenly Father still smiled upon us, and that His almighty power was nigh to defend us. Suddenly a large vessel appeared to the windward. We could see her distinctly in the clear moonlight approaching nearer and nearer, and presently she dropped anchor immediately off our solitary abode. What could this mean? We retired to rest greatly wondering.

" Scarcely were we composed for sleep when a loud rap at our chamber door aroused us. How strange! A letter was handed me by a Krooman who had been most active in the late violent measures against us. What is the matter? 'I have brought you a letter, sir, from the commander of an American man-of-war off this place. He wishes an immediate answer.' It proved to be a letter from Captain Abbott, of the ship Decatur, a member of our Church, written in the kindest language. This vessel was one of the U. S. squadron under Commodore Perry, now arrived at Cape Palmas. The Commodore, on receiving information of our situation, from the Rev. Mr. Hazlehurst, (who had most promptly, and at some personal risk gone on board the flag ship,) made signals to the Decatur, not yet anchored, to keep on down to Cavalla, and to render us any service required. The next morning Captain A. came on shore, and had a parley with the headmen. But inasmuch as they refused to recede from the ground which had been taken, until they had consulted with other portions of the Grebo Confederacy, I requested Captain A. to take us to Cape Palmas on board his ship.

" Three months passed away. The squadron had gone down the coast and punished the murderers of the crew of the Mary Carver. The Grebo towns most deeply implicated, had begged pardon, and paid the Governor of the colony for their late outrage. The Missionary at Cavalla, after receiving a pledge of future good behaviour from the people, and being solicited by three delegations to do so, returned to his station. The storm had passed. A calm succeeded.

" It is now nearly eight years since this took place. And will you believe, that at the same place and amongst the same people where there had been previously constant annoyances and difficulties, there has been since nought but kindness and tranquillity! Nothing has occurred to interrupt the friendly intercourse between the Missionary and the people, or his daily routine of labors for their good.

" But although the way was thus prepared for the free course of the Gospel at Cavalla, this was not the general effect of the late agitations in the *Grebo* tribe. This tribe, in which our Missionary operations have been chiefly carried on, is divided into two parties, between which there had been long jealousies, quarrels and wars. For a specific object they had lately entered into a sort of league, but the defeat of that object separated them more widely than before. And between no divisions of these parties did this unhappy state of things exist to so great an extent, as between the Cavalla people and their neighbors on either side. The bitterness of feeling was the more intense from the fact that there had been no actual hostilities for some fifty or sixty years. And as it is a principle of the heathen to *avenge every injury received*, the affronts of years and generations were now rankling in bosoms burning for revenge. So deep were these feelings, that not only was there little intercourse between the parties themselves, but the influence of the Missionary at Cavalla was much impaired at the neighboring towns by the mere circumstance of his residing with their enemies.

" At length, in 1845, war broke out; the towns on either side combining against Cavalla. The usual calamities ensued. The burning of villages, the slaughter of

men, women and children, and black, consuming famine. It was the most disastrous war in which the parties were ever engaged. Twice the Mission station at Cavalla was in imminent danger, the enemy having made a joint attack on both sides. But God defended it and the Cavalla people. After three years, both parties were at length heartily tired of war. Peace, such peace as the parties had never known, succeeded. The late enemies now vied, and have continued since to vie, with each other in expressions of kindness. And what was still more important, the Missionary who had continued during the war to preach the Gospel to both parties, not only felt his influence greatly strengthened at his own station, but was received with greater civility than ever before at other places. And this improved state of feeling still continues. Thus the moral atmosphere was still further purified—*the door of faith to the Gentiles still more widely opened.*”

#### PROSPECTS OF EXTENDING MISSIONARY EFFORTS INTO THE INTERIOR.

“ Between the people on the coast of Africa and those in the interior, there exists, and ever have existed, the most jealous feelings. Selfishness is the cause of this. The coast natives have ever been in the habit of demanding of those in the interior, a great advance on all articles purchased of foreigners; and to prevent the tribes of the interior from becoming acquainted with the extent of their gains, they have always opposed to the utmost, the intercourse of foreigners with them. Hence the difficulty experienced uniformly by travellers attempting to penetrate the interior. Dr. Hall, first Governor of the colony at Cape Palmas, had the greatest obstacles to encounter in ascending the Cavalla river. Rev. Dr. Savage and Rev. Mr. Minor, in an attempt to do the same, had all their baggage taken from them, and were compelled to return. Gov. Russwurm, of Cape Palmas, afterwards received similar treatment.

“ Observation soon confirmed my early impressions that the difficulties thus encountered, so far as Missionaries were concerned, had their origin in one cause, namely, *misapprehension of the Missionary character*; and this being the case, it could and would be removed. Accordingly, it became a prominent object from the very first, fully to *make known the Gospel at one point on the coast*; and then, as far as possible, to natives coming from the interior. Meantime, nothing was said about it, and no attempt was made to go into the country. The anticipations formed, as to the effects of this course, were soon realized. With correct views of the character and the objects of the Missionaries, the objections to their itinerating gradually disappeared, in so much that at the present moment, at Cavalla, there is not the slightest obstacle to the Gospel being carried to twelve or more tribes situated on and near the Cavalla river. Musu, our native catechist, has made an extensive tour amongst these tribes. He was generally received with kindness, and found the people willing to listen to his message. Indeed, nothing but the want of laborers prevents the immediate proclamation of the Gospel in those benighted, populous regions. Thus completely has the *door of faith been opened* to people, until recently scarcely less inaccessible than were formerly those of the Celestial empire itself.”

#### SPIRITUAL RESULTS OF THE MISSION.

“ I have said little, brethren, of the positive spiritual results of our Mission, because, although there are the most unequivocal proofs of *the opening of the door of faith to the Gentiles of Africa*, you have been kept informed in regard to these, through annual reports from the stations, and the statements of returned Missionaries. It may, nevertheless, be interesting for me briefly to refer to these.

“ One hundred persons, colonists and natives, have been received into the Church. Some of these have died; others have apostatized; but most still live, and hold on to their profession. More than a thousand youth, colonists and natives, have, to a greater or less extent, been instructed in the saving truths of Christianity in our schools. One station has been established in the Colony of Maryland in Liberia, and three amongst the natives. In connection with the latter, some thirty thousand heathen have had the glorious Gospel of the blessed God proclaimed to

them. To which should be added the acquisition of a native dialect, and the publication therein of sundry small books and portions of the Scriptures.

And now, brethren, that after the lapse of fifteen years, I have returned to this our Antioch, whence I was recommended to the grace of God for the work in which I have been engaged, and am permitted to report to you, how through many dangers and temptations which have come upon me, the door of faith hath been so remarkably and widely opened to the Gentile Africans,—I call upon you with me to return thanks for, and to magnify, the providence and mercy and grace of God, which have so signally followed your brother and his associates in the Mission which they have been the honored instruments of planting and sustaining. Yes, with one heart and voice let us say, ‘Now thanks be unto God who always causeth us to triumph in Christ, and maketh manifest the savor of His knowledge by us in every place.’

“But, brethren, I would have you do more, since God hath dealt so graciously towards us and you, let me earnestly exhort you in the words of the great Missionary, St. Paul, ‘Now for a recompense of the same, be ye also enlarged.’

“Be enlarged *in your faith*. The African Mission was commenced, so far as the most of you were concerned, doubtfully, tremblingly, despondingly. After what God hath wrought for us, should doubt, or fear, or despondency again find place in your minds or hearts? Rather should you not be ‘strong in faith, giving glory to God, being fully persuaded that what He hath promised, He will perform,’ even for Africa.

“Be enlarged *in prayer and intercourse*. Already, brethren, I am convinced it has been your practice to pray for Africa. On one occasion, when God’s presence seemed especially vouchsafed to us, and a number of the scholars at Mt. Vaughan were added to the Church, it was afterwards ascertained to have been a season of prayer in behalf of the African Mission at this school of God’s prophets. And we have often felt that the favour granted to us was received in answer to prayer offered up in this country. Particularly was this the case, when for some time your speaker was left the only Missionary to sustain a work which appeared then more than ever to require the presence of many. At that time, brethren, more than ever was experienced the faithfulness of the promise, ‘as thy days, so shall thy strength be.’ In the health and strength enjoyed, in the opportunities of usefulness afforded, and in the blessing granted to imperfect services, it did appear that there must be many labouring with us in prayer to God. But we would have still more of this fruit which shall abound so much to your account. The circumstances of the Mission seem more than ever to require it. The Gospel now finds ready access to heathen minds; but does it not depend upon prayer whether that Gospel shall be the savour of life unto life, or of death unto death? If heretofore we have needed prayer for *sustaining* grace, do we not now much more need it in its *converting power*? Again, in view of the opened door of faith to the Gentile Africans, how important is prayer, *that God may send forth labourers, many more labourers into His harvest*. In view of the small band now in the field, how evident is it that we need very many more, even if we would appear to be in earnest in Africa’s conversion. And well does the Bishop of Bombay, in a late address before the Church Missionary Society, say, ‘the LORD must send out labourers.’ He ‘sends out men animated by his spirit, in whose hearts the love of Christ is warm—men who value their own souls, and will feel the value of the souls of others—men who are ever ready to spend and be spent for the Gospel. I feel it important to impress this upon you, because it would be easy to train up Missionaries in our seminaries, as we drill soldiers; but without the Spirit, they are useless, and are a dead weight upon us. Therefore I feel it necessary to draw your attention to the great Head of the Church, and to exhort you to pray that He may send forth labourers into His vineyard.’”

#### ATTRACTI0NS OF THE MISSION AS A FIELD OF LABOUR.

“To all human appearances the Gospel has been *planted there*. In connection with our Mission, Christianity seems to have found one *home*, shall I say another *Antioch*? I would leave to my associates in the Mission the pleasing task of describing particularly their respective stations. But I shall be excused, I am sure,

for making some reference to my own, endeared as it is by the hallowed associations of some ten years of Missionary toil and enjoyment. And, brethren, of it I cannot say less than this: much as I loved *this our Antioch*, I have found more than another Antioch in my *African Cavalla home*. Nay, brethren, there is now, in this wide world, no place to me like that, *my home*. Thirty cocoanut trees spread forth their graceful branches to shelter it from the beams of a tropical sun; a garden with lovely flowers, such as God delights to scatter over His fair creation, and numerous fruit trees, with beauteous birds, singing among the branches; refreshing breezes coming almost the whole day over the deep broad sea, not three hundred yards distant; a climate as pleasant (the mere temperature considered) as any on earth; a Christian congregation formed out of heathenism, and a substantial Church building commenced; schools, containing seventy pupils, in successful operation; and cheerful hearts and willing hands to work in the Lord's harvest.

“ But, brethren, these are not the chief attractions for me or for you. What makes Cavalla a most interesting Missionary station, is, that there the door of faith is most widely and effectually opened to numerous towns and tribes of African Gentiles. But I would fix your attention upon the fact, that it is *only the door*, and this door is *only opened*; opened, indeed, effectually, but still *only opened*. *The field*, and oh, *what a field*—how extensive, how dark, how ruined, *is yet to be occupied*! And upon what principle do we linger *at the door*, and that an *open door*? How can we withhold from the hundreds of towns around, that bread of life which we are breaking to the few at Cavalla? Can we be satisfied to save one and leave thousands to perish in our very sight? Oh! here is the argument to enforce, ‘ be ye also enlarged.’ And I would call upon all, not providentially withheld, to consider the question of *giving their personal services to evangelize Africa*.”

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## Intelligence.

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SIERRA LEONE: WEST AFRICA: CHURCH OF ENGLAND MISSION.—The Rev. O. E. VIDAL, of Holy Trinity Church, Arlington, Sussex, England, has been nominated and probably ere this consecrated, as the first Bishop of Sierra Leone. The letter from the Rev. Mr. Rambo, published in the October number, contained some interesting statements in reference to the very prosperous and enlarged condition of a Mission which was commenced but a few years since, amid much of disaster and discouragement.

CHINA.—The Rev. Mr. Style writes from Shanghae: “ On Sunday, the 11th May, I had the privilege of baptizing an aged man, at Christ Church. An unusually large concourse of people was present, and the service was a very impressive one. The new stone font was used for the first time: if I knew who the donor was, I would write him some account of the old man, and of the circumstances attending his conversion, instruction, and baptism—for his case is an interesting one.”

On the 1st July, Mr. Style writes further: “ The school has been visited with sickness; ten of the scholars, and both Miss Tenney and Miss Fay

were attacked with a low fever. Under these circumstances, it was about as much as myself and Mrs. Syle could do to look after affairs at home. Out-door duties, with the exception of regular classes, and Sunday services, were of necessity given up, except so far as Chi (whose assistance proved very valuable) could attend to them.

"The number of candidates for baptism in the city is seven: and besides these, three aged men, who are candidates of Mr. McClatchie's, come to the Friday meeting. The two small day-schools are doing well.

"I am truly thankful, both that this season of sickness has ended without any death amongst us, and also that Miss Jones was absent during its continuance. Had she been here, I know she would have exerted herself beyond her strength, and in all probability, retarded her own recovery, if not become entirely prostrated. As it is, she returns from Ningpo a good deal recruited, and able to resume her valuable services with more alacrity than she has exhibited for many months. The Bishop's health has also, I think, been much benefited.

**DEATH OF GOVERNOR RUSSWORM.**—We learn with deep regret that the governor of the colony at Cape Palmas died in July last. He was a communicant of the Protestant Episcopal Church, a warm friend of the Mission, and a liberal benefactor to the Church in the colony.

## Acknowledgments.

### FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following, from September 15, to October 15, 1851.

#### NEW-HAMPSHIRE.

*Claremont*.—Trinity, a Communicant of Chi,..... 2 50

#### CONNECTICUT.

*Middletown*.—Christ S. S., Af. 10 00

*New Haven*.—St. Paul's, a member,..... 2 00

Trinity,..... 53 00

*North Guilford*.—St. John's, a member,..... 5 00

#### MASSACHUSETTS.

*Boston*.—Grace, general, \$60; a member of S. S., ed. Chi, \$20,..... 80 00

*Marblehead*.—St. Michael's,..... 9 35

*Salem*.—St. Peter's, Cavalla school-house,..... 81 00

*Brookline*, St. Paul's—See note.

*Miscellaneous*.—A friend to foreign Missions, 6 00

176 35

### NEW-YORK.

*Bedford*.—Ladies' Miss. So, St. Matt. Ed. M. H. Partridge, Chi,..... 25 00

*Brooklyn*.—Holy Trinity, Ben. Ass, 1 qr. salary, Miss Tenney, Chi, \$100; Collection Af. \$73 08; Af. \$5; do. Ben. Ass. Af. \$20,..... 198 08

*Duanesburg*.—Christ,..... 6 00

*Flatbush*.—St. Paul's,..... 7 00

*Hudson*.—Christ, ed. Cyrus Curtiss, Af,..... 20 00

*Hyde Park*.—St. James's,..... 10 00

*New-York*.—J. H. Earle, Esq. 25 00 291 08

### PENNSYLVANIA.

*Harrisburg*.—St. Stephen's Inf. Sch., for Af,..... 10 00

*Lower Dublin*.—All Saints, Jub. collection,..... 10 00

*Marcus Hook*.—St. Martin's, Af. and Chi,..... 12 20

*Morlattin*.—St. Gabriel's,..... 6 00

<i>Philadelphia</i> .—Mediator S. S., ed. Af.,.....	27 00	
“G. T.” for St. Mark’s Ch., in the colony at Cape Palmas,.....	20 00	
<i>Wilkesbarre</i> .—St. Stephen’s, gen., \$5; S. S. penny col- lection, 6 mos., Af. \$13, 18 00		
<i>Whitmarsh</i> .—St. Thomas,....	8 25	111 45

## MARYLAND.

<i>Baltimore County</i> .—St. John’s in the Valley,.....	29 00	
<i>Frederick City</i> .—For St. Mark’s Church in Colony Cape Palmas,.....	60 00	
<i>Washington, D. C.</i> .—Christ, 2 ladies, Chi., and Af., half each,.....	20 00	
<i>Miscellaneous</i> .—John P. Engle, Cavalla School House,.. 20 00		
A lady at Navy Yard, do. 5 00		134 00

## VIRGINIA.

<i>Albemarle</i> .—St. Paul’s, F. S. B. Chi,.....	3 00	
Rev. J. T. Clarke, Chi., 5 00		
<i>Columbia</i> .—St. John’s, do. 17 48		
<i>Cumberland</i> .—St. John’s, do. 3 00		
Columbia Smith, do. 5 00		
<i>Camden Parish</i> .—do. 20 00		
<i>Charlottesville</i> .—Christ, addi- tional, Chi.,.....	11 00	
<i>Charlestown</i> .—Cavalla Sch. Ho. 3 50		
<i>Fredericksburg</i> .—Christ, Cav- alla Sch. House, \$11, and Chi., \$19,.....	30 00	
<i>Haymarket</i> .—St. Paul’s, Cav- alla Sch. House,.....	16 25	
<i>Leesburg</i> .—St. James, F. S. B. Chi. 30; Cav. Sch. Ho. 150 180 00		
<i>Millwood</i> .—Clark Co., Freder- ick Parish, Cav. Sch. Ho. 46 00		
<i>Norborne Parish</i> .—do. 16 00		
<i>Oakgrove</i> .—do. 13 50		
<i>Petersburg</i> .—A lady, F. S. B., Chi.,.....	5 00	
<i>St. Annand South Farnham</i> .— F. S. B., Chi. 85 45		
Do. Cavalla Sch. Ho,.....	13 30	

<i>Warrenton</i> .—Cavalla Sch. Ho. 23 30		
<i>Winchester</i> .— do.....	36 00	
<i>Richmond Co.</i> —Warsaw, Cav- alla School House,.....	21 00	
<i>Shepherdstown</i> .— do.....	1 00	
<i>Martinsburg</i> .— do.....	20 00	
<i>Wickliffe, Clarke County</i> .—Fe. Sch. B., Chi., \$40; Mrs. M. R. P., Af. \$1; E. C. Af. 50c; Rector’s chil- dren, Af. \$1; sundry per- sons, Af. \$1 50; for Ca- valla Sch. House, \$56 40; Chi., \$4 60; Greece, \$15.120 00		
<i>Miscellaneous</i> .—Individuals as entered in note, Oct. No. for Cavalla Sch. House,..	85 25	779 73

## SOUTH CAROLINA.

<i>Charleston</i> .—Rev. W. O. F., ed. Chi.,.....	25 00	
Mo. Miss. Lec.....	3 86	
St. Michael’s, gen. \$17 75;		
Af. \$1; F. S. B. Chi., \$1, 19 75		48 61

## NORTH CAROLINA.

<i>Flat Rock</i> .—St. John’s in the Wilderness,.....	40 00	
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## GEORGIA.

<i>Augusta</i> .—Geo. Parrott, Esq., ed. two children, Af....	40 00	
<i>Columbus</i> .—Trinity, gen. \$70 50; a member, \$2 50; Juv. Miss. So., F. S. B., Chi., \$25; ed. Wm. Douglas Cairns, Af., \$20,.....	118 00	158 00

## KENTUCKY.

<i>Meade Co.</i> .—W. L. Booth,....	2 00	
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## MISCELLANEOUS.

R. N.....	117 00	
J. T. P.....	5 00	
Rev. J. W. C.....	40 00	162 00
Total—Sept. 15, to Oct. 15,		\$1,975 22
Total—June 15, to Oct. 15,		\$7,993 39

*Mass., Brookline, St. Paul’s*.—In summary of contributions appended to Annual Report, July and August No., a contribution of \$45 50 from this parish, previously acknowledged in May No., was overlooked. The amount in the summary should have been \$67 53.